M1617

Wednesday
~~July 2~~, 1969
June 25
New York
Group III

r. Nyl— has read Emerson?
Question: It's one minute after...
Mr. Nyland - One minute after what?
Question: Eight!

Mr. Nyland - You don't have to add to the secret doctrine anymore. Now, again another week and again a room filled with people. Young and old and all brains..I mean, everybody has a brain and it is functioning and your whole body is functioning for yourself and for everyone else and then you start to think about that, what is taking place in your body, totally. All the different things not only just a couple of thoughts and feelings in the presence of your physical flesh, but that what takes place inside, and ~~you keep on thinking down~~ keeping things in balance because of thoughts or feelings and whatever you have eaten; and how intricate all of that is AND HERE WE SIT as a group, And everybody has that kind of an instrument and we call it the human body. And as a whole, as the totality of all of us here, what do we really represent and, of course, the questions for yourself you ask....why?

Why do you come? What is it that you want? What is it that you bring? What do you really expect? And what will we talk about? What will we talk about that makes sense? Or that to some extent might even give clarification, or that you really want to hear or maybe that you don't want to hear it, but, nevertheless, you will come, because there is ~~something~~ times a certain desire to chastise oneself; because every ~~xxxxxxxx~~ once in a while when it comes to the question of accepting the truth, you don't want to accept it, accept the Truth and also there is something in you that wants to. And this is all the time, this question you might even call it an equilibrium, with yourself, in which you go off in one direction and the next moment in

another. One thought crowds another out. One feeling is put on top of another feeling and then you become a very complicated picture of a man who should be in balance like your body is in balance, physiologically.

That is at least when you take care of it. And that body has ideas of it's own and so has your mind and your feelings and you have expectations, and you have a life to lead and in that life you ~~make~~ now come to a group and you ~~now~~ want me to tell you something. And I have exactly the same problem. What will I tell you? You can say about Work, but even then why is Work? Why do you even want to listen to it? What goes on in you before you ~~even~~ come? What makes you actually sit here in a warm stuffy room, a little crowded together, not very comfortable and you sit and listen for an hour and a half until the tape runs off. ~~And~~ That makes me stop and I keep on talking because sometimes I believe it is better to have a little bit of a coherence.

That what should be a logical sequence, as touching on certain subjects, I try to connect them so that out of a meeting then comes a totality of something for you, if it is possible. And again, I ask myself then, Why should I do it? But, I do it without even answering that particular question. And then you have an expectation and then I sometimes ask you, "What kind of questions are there in you?" and then sometimes when you ask, I'm a little amazed, why such questions? And why is it really necessary to have such questions if in your attitude you simply have a question in posture, and then you do have that in your feeling, and perhaps, it will be in your mind. That there is something that you want. And that it is strong enough...I will know it, because I am sensitive about that and I

would like to reach that particular relationship in which there is something that (can) say, with that I can go home; because that was the reason I came. You have to come to this kind of meetings a little empty. Perhaps it is not so easy, because here you have worked the whole day in some kind of profession or at least you can say you have spent your time and you have been busy maybe for the sake of making a living and then you come here and perhaps you are tired. At the same time you are willing to sit here for some time and you even are willing to listen to me and that places on me a responsibility of how can I, in God's name, tell you something that is worthwhile because the assumption is for me that many times you ought to know. And I think at sometimes that you really do know. And that in your brain because that's is mostly where that kind of a thought will take place, that there is something, you say that its a little empty or that its not clear or there are certain thoughts that are really not right. Or other things that I would like to do but I don't know how to do it, and that you are, to some extent, disturbed and that there are many things for yourself that you would really like to have an answer to...answer for ordinary life in order to get up tomorrow morning with the desire to live that day, because really this is what would be your wish. How can I like my life to be as life...What would I want from this life for myself. What is it that I could really become interested in for a certain length of time. Instead of having a friendship with a person which after a couple of years dies out because other things take place...or instead of committing yourself to a particular person now and saying I will live with you until death us do part...

That in you there are certain things that you say I would like

to stay in that now what I am engaged in because I like it. And next month the Boss will say, "but you're not needed anymore." And you go from one thing to another. And what remains in you that is actually steady? What can you count on? What is there that is unchangeable in for yourself? What is there in your ordinary consciousness, in your mind, that is like an "idee fixe" that could come up every time when you happen to think about it and sometimes it happens to come and then you think about it. And then you say, "Yes, that is my aim."

And to try to define for yourself what is this aim that you really want out of your life, because you sit here as a body and after a little while you go back again on the street and you will maybe have something to eat... maybe not...maybe you sit quiet and you read a book. What kind of book? You talk together, what kind of people you talk to? You go to bed, tired, what is your prayer before you fall asleep? With what will you wake up tomorrow morning? What will the day bring tomorrow morning? How will you be that morning, tomorrow? How will it be for the rest of the week? Because we don't see each other that often.

And, therefore, that what we talk about has to last a little longer than just for an hour and, therefore, that what is being discussed and what we now want to spend some time on has to have an influence on you a little bit more lasting. And perhaps it can take place in your brain...perhaps there is something that is empty that actually requires a little bit of a guide, something that can steer it in the right way. So that your thoughts are not going to be disparaging to you. That they are not woozy, that they become gradually clear about yourself, what you are, what you aim at, what you could live for, at least for some time longer

than any friendships. Something that is like a friendship between you and your conscience. So you feel ~~with~~ that your mind that your conscience is your younger brother.

You see, in your mind you can think about many of these things. What is it if I consider, what is my conscience and has it actually a quality that I wish my mind cannot understand at all because, if my mind is interested primarily in some intellectual discussion, my conscience has no use for that particular kind of thing. And a conscience in a man, what is it now? What is there now at the present time that you would call your conscience and if you try to combine the two in any kind of a form of activity in the way you live physically and what you do during the day and how you are in relation to other people and what kind of thoughts are provoked in you because of that association, and what is it that you still think you must do or that you look at the past and you remember what you have done and the accusations that you made or guilt or that what is still ambition...that is still sufficiently alive and will give your mind something to think about. And when that thought in your mind happens to be regarding what is your behavior and what kind of a measure do you have for that behavior and you then say, "What is my task?...What is there really ~~within~~ me that I could consider worthwhile for myself as well as for some one else, and I say that I care for some one. What is there there that I can give to that person that is really worthwhile? Because why should he or she care when I cannot give that what is needed and your the problems in your ordinary life...in your ordinary work and the relations with which you were born...your father and your mother and all the rest of the family or the responsibility that you have at the present time. Your children—and what is it that you wish to be for them? Father

or mother, Or aspiring to the possibility of understanding life not only for yourself but for them so that you can guide them, So that you can guide your own life and that you live in accordance with certain rules.

And Sometimes you say it's religion and sometimes it's just a little ethics. Sometimes its a little superficial ~~and~~ sometimes it becomes ~~a little~~ morose. Sometimes your mind works fast and sometimes very slow and you consider yourself as an instrument, living on this Earth and considering the Earth and considering other people. Living in New York and not liking it and working there and hating ~~it~~ and wanting to go to the country and you find yourself again in the country and again in the same place because you carry all of that with you and it is your character and personality that finally will decide the level of your being What is your level? These are the questions you must ask yourself. What is it now that you could represent at the present time as a person. What is your value. Not so much that if you die would people miss you. I'm sure that you won't be missed too much. If it's just a little relationship, after some time the grass of forgetfulness will grow and ~~you~~ it will ~~have~~ be forgotten. So one is not really living for something hereafter...~~so~~ that is, as far as this Earth is concerned, What will happen in time after one dies? Its a question of one's life at the present. Now between your birth...between the conception...between death...that you might consider your last breath. And the responsibility of your life that you now have in your hands and with which you can do whatever you like because you have a perfect right to take this life if you wished. To do away with it, as the saying goes and not knowing exactly if that would be the answer, and perhaps having a little fear because you don't know what might happen afterwards, and at the same time, the little

bit of conscience you have will really give you a very definite viewpoint about the necessity of maintaining it. So that maybe you don't have all the rights you think you have. And what are you going to do with that what you believe is your responsibility?

These are the questions that we, of course, must talk about because it belongs to a growing generation. They belong to people who want to work in some way or other. Who want to become a man ultimately - who want to discharge their responsibilities, so that at the end of their Earthly life they will not have any accusations to present to St. Peter - because there should not be excuses when you leave this Earth. You should be satisfied within your own conscience that that what you have tried to do has been done in accordance with the best of your ability and that what you have been given or has been given to you, that you then have utilized it. And you have taken the responsibility for that as a man should be and, as he many times wishes, and also when he is honest he knows that he doesn't live up to even the smallest amount of his expectations. Why such reasons having to live like that and why is it that one grows older and becomes even more woozy, because there are too many conflicts then and no decisions that can be made that this is the right road without any question, because many roads are indicated and many directions and many influences and people are not strong enough even to know...even to judge or to judge about their relative value.

If you say that you plan tomorrow to do this or that and you set out in the morning, what kind of things will happen that prevent you from doing them? What is it that you have an aim that is always with you? And what is in yourself that you can count on? Not only for yourself but other

people. What is there as a development of your conscience that you can rely on? That will be the same tomorrow, and, as I've said many times, ten thousand years from now? Where is that conscience? And do you think it's important? And then you sit and you listen now. What goes through you? Why are we talking? What is it that we want? To grow up! To find out how to grow up. To find out if there is a certain something that could become a direction for one, so that looking at yourself, you feel that you are not wasting your time. That you feel that that what is your body is used in the right way, that you are not misusing that what has been given and to what extent you ever think that it has been given and to what extent you believe that that what is now yours, remains yours. Or if it is given to you for a certain purpose, what is the purpose of your life? And these are the questions that must come up in a little gathering like this because they belong to what is a man now and what does he want really from himself and where will he play his particular role and what is this life that we know, as a civilization, or as a culture or as surroundings being built up by society? Or that what is any kind of industrial development...any kind of an application of scientific knowledge...any kind of ways of how to get around it and become political. Any way by which one (says it) my particular conscience can be quiet for a little while because I don't want to listen to it so that I continue what I wish to do. And that many times, the thoughts and feelings in your head and in your heart or whereever that feeling happens to be that then you say, for a little while I don't want to be too critical because that what I am, I am. So who knows . And it's not everything that I have

to tell to everybody because its none of their business and its my own to say what I can do with what I am doing. And if there is something that I can even judge, that I don't believe was right, I don't talk about it and if I'm forced to talk about it or to explain and I perhaps feel a little ashamed if my conscience will allow me to have shame.

What is the aim? Why do you come? What is it you want out of your life? What is the kind of development you look for? Where will you place that what is your solar plexus? Where is it that it starts to function? How is it affected by the rest of the world? What takes place when you have a thought? When in your solar plexus you try by means of that to have something enter into you as if something can come if you wish and then that you are affected not only by the impressions of your ordinary sense organs but there is something in you which will lead be directed towards your feelings and if possible, to your heart.

What is it that you want in this kind of a conscience to predominate? All the different kinds of knowledge and facts that you have gathered ~~together~~ about yourself or is there something of a different kind of quality that you say, that is really closer to my life, and I call it a feeling. But also it's conscience that has to tell me if it's right or wrong and then we establish among ourselves ordinary rules of morality, applicable in this particular section of New York and in our ~~life~~ lives as we have to live them and in the relationship with different people, and, where is your ambition? What is it that you want to make out of it now? Totally, with all the education that you have had and the state in which you are and the level of your being. where you now know you are The kind of thoughts you have, the way you feel, how much time you spend one way or the other. How much useful? How much useless? How

much you already have to pay for because you have spent it uselessly. How much you already have done as damage to yourself because you will not eat enough or you are on a certain diet which really is not healthy. Or you don't sleep well enough or you are occupied with all kind of thoughts which disturb you and take energy away; or you allow yourself to be angry at times when it really is not necessary. Or that you spend so much energy that there is nothing left any more after sometime to be even interested in something that belongs to your inner life and perhaps you suspect that it might be a little more valuable than just having bread and water. These are the problems that, of course, do come up and they will stay with you for the rest of your life and I hope that you will continue with them.

I hope that there will always be enough life that is given to such thoughts and such ideas and that you will never falter in your attempt to try ~~and figure out~~ to understand the real meaning of what is all this about? What is this questions of inner life? Why is it that there should be an inner life in man? Why shouldn't he be just as he is as he lives on earth? Why shouldn't he have just a brain and a body? Why is it necessary even to have a feeling and why would one think that it is necessary even to develop them?

It's quite sufficient the way one is if one just continues to live. If one just expects life to give us experience and maturity and in time, when you grow older, that then gradually also the thoughts are diminished more or less and you will then adjust yourself to a little bit of old age. And you will never mind how many different little discrepancies there are going to be and all the difficulties that are adherent not in being able to breathe as

much or as deep as you used to. Or that you become a little bit too, let's say, too much...too much tempting to sit down too often or that you feel that you are entitled to close your eyes when you sit. And that you will allow yourself just to exist a little longer before you fall asleep, and that after some time, and I hope that it's a long time away, that you even will look forward to dieing.

What will you do in your life? What will you do with everything that you have? What are you doing with your body? Are you actually looking at it as an instrument for something that is worthwhile and that you have to keep such a body in good shape? In health? To maintain it. To give it enough food. To make sure that there is not too much expenditure . That you are really not foolish. That you know that that what is your body, of course, is all you have besides the organs that are in it and that as a body itself it has to be the carrying case for your mind and for your feelings. Whatever it is that you expect of this body, your first responsibility is to maintain it and not to let it be affected too much by certain things that you know are deleterious and, one studies it once in a while and every time that there is a little sickness, the doctor can explain to you or perhaps might take place and give you a big word and an even longer recipe to take to the druggist so that you can eat some pills or whatever it is you do yourself. Help yourself as something that you believe in, you go to someone who tells you, Oh, you better do this because it is such a good remedy. It's advertised all over the place.

What is it, the way you treat your body? It's the first question and Gurdjieff calls that the first rule of objective morality so

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it takes it immediately out of the atmosphere of subjectivety and that has very definitely a meaning because as long as I live on Earth, when I take care of when I am sick, and that what is then put together again by the doctor and perhaps sometimes in the hospital at great expense, and that I hope then that there is nothing inherent in me that becomes an organic disease and I, of course, look constantly with a great deal of fear that certain things that must be there in the body and I hope they are not going to kick up in some way or other and the dread deadly fear I have about the possibility of cancer and all the things that are at the present time written ~~lurking~~ about. All of that is still of this Earth but when Gurdjieff says the body has to be kept in a state of perfect health, he doesn't call it perfect, he says ~~(2)~~ Lean. It means it is something that is useful, its ~~xxxxxxxxx~~ not overfed and not underfed. It functions. It has ability that is still clear in its mind ~~and~~ but still has a facility for feeling and still has an ability to do and to utilize one's muscles.

This is the first rule. He calls it primary for a man. You might say, to start with, and in an objective sense, He says that it has a meaning. What could there be objective about the body itself? That, of course, is kind of a problem if one becomes interested in objectivity and that is always the question where do I start to become interested in such questions when I do believe that that what I am doing on Earth I am doing as well as I can and I want to be a good man for everybody. I even will try to love my enemies and I go to church maybe once in a while and sometimes I confess my sins, and if I am a little bit more religious I go down on my knees every once in a while and I hope then that God can answer a prayer or at least hear it and that I then, within my

self have a certain peace of mind and a peace of my heart. That I actually will be in equilibrium, poised within myself for this Earth, but what about the objectivity? What about the hereafter? What about the necessity of the consideration of this particular life as a school in which one has to learn certain things of cosmic value ~~(as if)~~ in which this form of life ~~which~~ as it is in every one of us has a very definite meaning, not just to be maintained during this lifetime. But that there is a very definite reason...it happens to be in the form of our personality and that that realization of something existing for a different kind of a reason, ~~this~~ when we form itself will make this kind of a particular problem an objective one.

Subjectivity has to do with my body. The organs in it and the maintenance of them in a ~~certain~~ subjective way belonging to a personality which can function. But objectivity has to do with that what is inside this form...I call it life because that what is the form is enlivened by something that is really myself. ~~When~~ But it is myself, then that what is personality is not myself and I mistake many times that kind of a form as that what exists and I don't want to consider the possibility of ~~it~~ that there is really a representation by means of this form of something that I then gradually ~~begin~~ start to call my inner life. Because it is life and it is within and it is not the form itself. For some reason, or other it is the elexir of life poured into the bottle of my body and when I consider this body ~~that~~ then I know there are two different reasons why it should be maintained. And one I call a subjective one for the performances of the tasks on Earth during this lifetime on Earth and the other is as an

instrument functioning because there is something else in it, which I call life and the maintainence of that life then is dependent on the condition of my body. And the body then has to be used for the purpose of the maintenance of life and not for the purpose of maintaining itself.

That is the problem that comes up at a certain time at which then at that time a decision has to be made by all of us. You will be faced in your life probably with three decisions. That is when you grow up and you don't grow physically anymore, when you are supposed to have at least the preliminary education over with and you are faced with the world so that you have to go into it and make your own living and be away from your family. That decision is the first one. The second one is when you have extracted from Earth and from living on Earth, from your professional life, from your contacts with other people, from whatever you have done as performance, performing certain duties regarding the maintenance of yourself, taking on the responsibility of let's say, marrying and having children. Let's assume that you have a family, let's assume that you have made a little bit of an aim. Let's assume that that what you are working in in your daily activities and I leave out of course those who happen to be unfortunate enough to have inherited money. I am only talking about those people who earn their living by their daily task. That then at a certain time, there is another decision to be made and it starts out with a question, What for? What is this for? That, I think, is important for a person because at that moment he will see that what he has been doing in ordinary life is not sufficient and that that what he believes in at that point, he can, if he wants to make the right kind of a decision, that there is

something else ~~that~~ which he does not know but the existence of which he suspects. He suspects that there is another form of life as a possibility for ~~him~~ self. And the decision entails that at that time he becomes interested in developing it. The third decision for a man is that after ~~he has~~ the development of ~~developed~~ his inner life, when he starts to consider all the different things he has done towards wishing to develop it and wishing to understand it better and to find a proper place, and the realization that in the development of that inner life, certain things ~~are~~ were necessary and that perhaps even at that time he might have been thinking about the possibilities of objectivity, that then after some time, he considers his life as he has lived it. And it is not that he is close to his death, but he is then no longer interested in anything that ~~what~~ happens on Earth and he then starts to consider the possibility of how can he become free from that what he has now lived in, in order to do justice really to that what his life is and not his form anymore. That is the third decision. That is a man then considers his life more important than anything else. That he considers it more important even than his personality ~~and~~ with everything that pertains to that. That is, including his feeling and including his mind. And including, of course, his body. That he then starts to realize that there is a different kind of an aim with his life on Earth in the form in which it happens to be and that at that time he is willing to become free from the form. That is really at that point, I say it is not a question of age, of getting older or maturing, by because it can start already quite young and such decisions sometimes are very close together in the life of some people so that you might say after they have grown up physically, one decision after the other

takes place within a very short span. ~~within~~ of a very few years sometimes in such a condensed form that even the second decision is not important, not of growth importance to them, and that the third ~~decision~~ one is already stares them in the face. What is going to happen to me as I am now and as I find myself with two possibilities. The one is the continuation of my life as it is on Earth. The other is the developement of something that I ~~would~~ would like to become free and that what I now call objective.

That is really the decision we talk about regarding work because we have to learn what it is that we have passed through. We have to consider that what is there now and what is now within us. What is within your brain as a thought. What is within your feeling? What is within your body now? Not only the instrument which is beautifully constructed and which can be dependent on when you take care of it and make sure that it is not misused. But also what is now the aim of that body as a form? Then, only to say that it happens to be that what appears on Earth and life is now in it. But there has to be a little more than that, because now this body has to start to function in an entirely different way. It has to start exactly the same way as a mother functions when it has a child. The body is then needed for the formation of something that is created on Earth. We call it then, of course, procreation but it is that giving of life to a young child which then requires from the mother a certain gift of herself and for ~~then~~ sometime during gestation, she is busy with making separation within herself. This is good for the baby. This is good for me. This I ~~is~~ needed for the functioning of that what is expected. This I can keep for my own. These questions then come up when ~~a person then~~ one is faced with the third decision. That has to do with the creation of something and that creation will require from that what is our past a certain amount of that what was energy which at ~~that~~ the time flowed in a certain direction, which now may have to be directed in a different way. It is a very important decision to make. It is not as yet ~~now~~ the necessity of being compelled. It is not as yet that one is at such a time ~~is~~ committed. All it ~~one~~ does is to become open. To become open to the possibility of further evolution. Of growing in two directions which we then start to call objectivity which really is the question of where do I belong and to what extent am I dependent on that what ~~that~~ has created me? Or what is it that I understand by the endlessness of my own life if I can believe that that what I am, has existed before and, of course, with good reason I must assume will continue to live after the form of my physical body will have disappeared.

It is a very difficult decision to make but it is very interesting that there are certain indications which already take place before that decision comes. The interest starts because of reactions regarding ordinary life after the second decision. Then in contact with different people and different forms of behavior, different ways of how other people live. Different ways of reaction towards the outside conditions. Certain questions start to appear in a man's life and when he becomes a little bit more thoughtful, and when he has to consider that what is for him perhaps honesty or to what extent he wants to develop, then at that time the beginnings of his conscience can start to become a balance for his mind. That then already he starts that he a preparation prepare for the possibility of understanding what could be the relation of his life towards the totality of all life. It is very fortunate that at such a time that a man can have a religious feeling. It is fortunate if there is something in him that responds to the possibility of something existing outside of himself which in all probability would have a higher value because he can not and he knows that by this time that he does not have to live by bread alone. And bread and water will satisfy relationships on Earth but that what he wishes is ambrosia, and he wishes nectar and he wishes it to be served to him by the Gods of Olympus. He wants to be at such times under the influences of thoughts or spirits or ideas which are higher than he is. And he simply calls them his Gods because that is the indication of the universe and that was how the Zodiac was named at the time and that is how Greek mythology, in particular started to develop by populating the universe with that what was the semi-Gods of Olympus who then in turn actually would govern the life of man.

So then at times astrologically explained belonged to a man in certain ways and that that what is then as the Zodiac and the Sun and the planets found a proper place in the relation to the worlds of each person and it is at that time when he becomes interested in the possibilities of further growth although he hasn't made any decision as yet / there is the preparation of the possibility and sometimes there is a hope expressed religiously that because of that, there may be a solution for himself if he only could find out where God lives. He says, of course, to himself that he must live within him and he tries to find what is there and that is the most likely and could be called a

God within him and then he is in ordinary life on Earth, he has a tremendously difficult time of finding it. Because there are so many little signposts and indications and little bits of superficial religions and a little bit of this and a little bit of something else; and even if there is a very definite way by which he wants to lead his life in a so-called religious atmosphere, and where he feels he must go to church and believes in those who teach and preach to him that at such a time maybe he can find certain things that could be of value to his conscience even. But his conscience will not extend any further than the tower of the church, because, God will not know what such a man really wants and for that reason he has to populate his particular firmament with all the little Gods that will be allowable to him in his mind and they determine at such a time his character and his characteristics. It is important that one sees that there is that kind of a limitation placed on him and that only when he can make the third decision that there is that chance for him even when he is young already to decide that as far as this Earth is concerned, it will require whatever is needed to be lived here and whatever is now a responsibility of life on Earth, but that the real reason for his existene is quite a different one.

When he starts then to look inside because he wants to look for his Gods, he will only find a little bit of a conscience and that conscience will be unable to tell him what is the truth because his conscience is too (facile) (fashioned) ~~too much one way or the other. It is not It is not a yet strict. It is still at best a working hypothesis~~ too much one way or the other. It's not as yet strict...it's still at best a working hypothesis and it's far away from an axiomatic truth. At such a time when after a preparation of time for a decision and then man then makes a decision he has to go out in the direction of development of his inner life. For that reason, we meet to talk about that kind of a decision in your life. So that it is not just a little meeting and it is not just because I happen to talk. It is for you that you are faced with a problem and that problem could become clearer for you when you actually have to face it if you have any possible belief in that what you think you might become. Because at that point of decision, you must know that there are then two reads. One road is the continuation of your ordinary life on Earth, which after a little while will curve down again towards the Earth. You may be a little bit up, you may even fly

a little bit but you will finally, after the decision has been made in the direction of the following of that what you are, unconscious, you will become more and more subject to the laws of gravity as far as your body is concerned and to the law of gravity when it relates to your psychological make-up. That what is your brain and that what is your feeling will gradually diminish and the interest will disappear and that what will be maintained is just a little bit of something quite serviceable for the continuation of one's life on Earth . But as far as the inner possibilities are concerned, there is no further use of relying on that what belongs to the Earth and always will stay there and which will culminate, in effect, that your body with all its feelings and your mind and the mental functions will die and will return to dust.

The decision for the wish to go further and to evolve is now in the direction of an inner life. An inner life which starts with the possibilities of a conscience to be developed which is, you might say, are now satisfied. That it has a body to rely on as an instrument for the furthering of that kind of an aim. But then comes at that point the second subject. That is, the second rule of objective morality. It has to do with your conscience. It has to do with the question of your feeling. To what extent now this feeling is attached to the body or to what extent such a feeling can be loosened from the body...that is, from the Earth. And the accent placed more and more on that what really belongs to the totality of all things. That is, that what is for a man the potentiality now and then believing that if such potentials could actually grow out and fulfil their own purpose, that then in actuality of such existence, something could take place with his conscience and that his conscience would actually be able to make a contact with that what is higher than man is himself on Earth in an unconscious state. That is why the second rule of objective morality has to do with emotional center of a man. It's then the question of where is the accent of one's feeling and the decision which one must make at that point is that of understanding selfishness. That I know that I have lived many times for my own sake and that whatever I have done always had in mind with a few exceptions probably that I wanted to give something to someone else...that it was my own world that I was interested in and in that kind of a selfish desire my feeling had all its say so

that I could have the satisfaction for my own life to live in the way I wanted to live it. That is the point of decision of that kind when I consider a conscience and the possibility of development, the accent has to be changed entirely. It has to go away from that what I am. I have to become open. I have to know that there are many ways that will be open to different people in different ways and that there are many possibilities even for myself and that that what I have gone on need not be extrapolated in exactly the same direction as ~~that~~ what I have gone through and where I came from.

It is that ~~kind of~~ question of placing the accent on something that is not only my own life but that what is life as a totality which I see of course in other people and where I start to respect it in certain instances and at other times I have neglected it, but where it will finally have to lead to is ~~where~~ what is life as life eternal and what is then God... what are the stepping stones of the semi-Gods to reach the God who is actually the ~~All~~-loving ~~Father~~.

These particular problems then require that I have some kind of a measure for myself in which I make sure that ~~that which is~~ there is now a feeling will become purified in the eyes of the Lord. It is necessary that then they become deepened and that ~~that~~ they will be emotional in character and that the aim is not in the fullfillment for myself; but that in the growing out of that what could become what Gurdjieff calls the Kesdjan body that then in that possible development in evolution, this time in an objective sense, that what is the second rule of objective morality becomes important for me as a means of linking up my life with the totality of all life. That is really the aim for the purification of that what I call my "feeling center" and hoping that it will become an emotional body. That kind of a decision determines for me the pattern of my life that I then want to live. It still, of course, is a very long road to go because I have to, not live down, but I have to understand where I came from. I have to know what it is that is useful and I must know that what is not useful and also I have to have the strength to do away with it or not to feed it. Not to kill it but simply let it atrophy so that it will not have any further life of it's own. And that if my freedom of that what is now binding me has much to do with the manifestations of myself and it is in such a time I start to understand what is the function of the moon for myself.

Because the moon in my life belongs to my own solar system and it has a very definite place because it is outside of me and originally It was part of me and it was split off because of some kind of a cosmic event. Whatever took place for me as a body when I was young and my body represented the Earth for myself. Where this particular, what Gurdjieff calls Transalpanian perturbation, took place, at what particular age?...The fact remains that that what became the part of me now functioning as a moon afterwards is considered that what are the manifestations of myself in ordinary life. Something went with it however, because there were two parts that were split off. Psychologically, that what is the manifestation of myself still has a motivating force behind it and that was a form of my life coming from inside which is now extended in and putting life in the manifestations themselves, but the course it took was towards the outside world and that where it came from was that what remains within myself. That what we call Anulios is that kind of a life within oneself that remained there and that at the time was the cause, being split off at the same time as my manifestations, started to develop in my educational life, that remained and then became covered and almost, you might say, disappeared...the same kind of symbolism that Gurdjieff uses when Anulios is on the other side of the moon and cannot be seen because the moon is constantly in front of it.

That what is covered within me is really that what is the central point of my life and that we call Magnetic Center within oneself and the search for wishing to find out what is one's inner life is really to find that particular point. The reason for trying to find that is because that for me is life par excellance. That is really where the voice of God could become known because that point is free from any dimensions, neither in space nor in time. And for that reason it is worthwhile to consider it as something that is the life-giving factor which for my own little solar system would continue in its growth and then helps to develop within my own solar system that what is Earth through a planetary level. That what is the planets to the Sun. And That what is at the present time my mind made ready for a cosmic possible development. Which ever way you can now understand this kind of a symbolism either applied cosmologically or that what we see in the solar system as we know it or that what we can recognize as that what is our own Kingdom within ourselves, It does not matter. The question of

growth is sometimes done by means of work and sometimes it just happens because when the body dies that what disappears is the Earth. It is the same as that what is being set free is Anulios or it is the Magnetic Center, so, therefore, the third rule of objective morality is to start to understand what are the laws of the universe and what are they in minature when I consider my own little world and what are they in the microcosmos when I consider the structure of the atom as it is now...and as we perhaps scientifically understand it a little better. What is this question of the nucleus? What is the question of attraction of keeping that what are the electrons around such a nucleus? What is the development of man as he is on Earth as represented by the different elements which in a chemical system can be arranged in accordance with certain numerological laws?

Those are the things that one starts to think about. Where is the place of man...and for that he needs his mind to consider what actually could be useful and then what also would be reasonable and what for him could become logical. The development of one's consciousness depends a great deal on the wish, therefore the wish as experience to have to develop and the wish work is dependent entirely on the necessity of having a consciousness which places man in his possible evolution in relation to that what is his conscience. And it is then as if the conscience wants a consciousness to be here and to be able to give it light so that with the force within the conscience it can start to develop the same way as what is life on Earth and when the Sun shines on it, the Sun, as it were, draws it out of the ground when it is a plant. The Sun actually affects the conditions of the way man is and the Sun always, and many times in the Sun worship as a religion indicates the direction where man would like to go. That what is then put in front of a person after the third decision has been reached, is how can I make a consciousness which will enable my conscience actually to function. The relationship between the conscience and consciousness is like female and male. That what is needed for the developing of a conscience is the expectation on the part of such conscience that there is going to be a consciousness which will take direction, which will understand the laws of this life as it is manifested in man on Earth as organic Kingdom and everything, you might say, beyond. Or everything within as infinity and the reason then for the developping of this third rule of objectiv

morality is to take care of ones thoughts so that that what is in the thought is not going to be detrimental to the possible developement and leaving then within the mind a certain emptiness which can be filled by material of a different kind belonging to the further developmnt of man.

For that reason one says, I want to have a 'I' in my mind so that 'I' can actuall start to function and as functioning, then the conscience will have something to look up to. And hope then that ultimately in the direction which then that 'I' will take the initiative ...taken by I will be followed not by submissiveness but by that which will find its proper place in relation to one's 'I'. The 'I' as it is and as it is starting to grow when one wishes to work on oneself, and in its very simple form in the possibility of the developement of an objective faculty which will accept my body for whatever is and happens to be with out any further questions asked. That then this 'I' when it develops and it has been given the image of God to the best extent...that what can think about that then this 'I' starts to grow and many times you don't understand what is meant by that growth of 'I' because I would say it starts very small because we don't know what it is or what it ought to be. We have absolutely no idea of how it should look as an objective something. But when it starts to be fed because of the wish that constantly this I should remain in contact with me and that then that what I am should be reported constantly as a form of an etherogram to be sent to the 'I' constantly then to be recognized and you might even say at the time that 'I' receives this it is then put together some way or other objectivity related so that because of this, the 'I' starts to grow out into an entity of or entirely a different kind of a quality from our ordinary minds.

For instance, the facts that are there are in the first place of an absolute kind about which there is no question because that kind of a fact will enable the conscience to be in unison in regards to that what is consciousness. In the second place, the developement will not be by associations . It will be a developement of placing each impression in the proper sense in relation to each other and giving each impression the proper value. The 'I' will start to become (begin) pondering with objective facts in order to reach an understanding of the state of myself. This is what will take place. The 'I' will grow up. The 'I' will be in the eyes of us as we try to imagine it like a man

already full-grown in the image of God, this time having attributes which I believe belong to God or that what I feel that God ought to be even if later on I may have to change that kind of an concept impression. But I will start out saying that this 'I' must love me because it has towards me this kind of benevolence that because it wishes to help my conscience to grow. For that reason that what is 'I' starts to become aware not only of the fact of my existence but gradually when it grows out and it starts to discriminate in its developement as if it grows goes through a certain life time of its own and in that possible developement in accordance with or maybe like an octave developing. That the point at which this 'I' becomes permanent for me isthe point at which in the Fa bridge of that octave it decides to wish to go down to the Earth; that is myself, to participate in that what is taking place and then because of its own superior knowledge and aiding that what is conscience within me and helping my conscience to become located in my heart that then this conscious conscience 'I' will start to tell what is right and what is wrong.

Those are, of course, after that, 4 and 5 as rules of objective morality those really belong to a man who has already the idea that the 'I' must exist and that the 'I' then starts to represent his intellectual body...maybe full-grown but after which that idea of an intellectual body changes into the totality of a man as he should be and what is then called harmonious is really that what is 'I' in the function of 'I' regarding myself, having full knowledge. having full emotional relationship. Having full within itself as 'I', the ability to do. It means this...that on this 'I' now, as the representation of God down to my Earth will start to work with me and he have present to me after first knowing exactly what is the truth about myself and for that reason having become objective in a subjective world of my own little kingdom that now this ambassador or messenger from above created by me and wishing it to be and then endowed with life from God that then in that kind of a form which for the time being, I simply compare to the form of a harmonious man is then ready to tell me in participating with my behavior forms what is right and what isnot. And in that kind of a process, living as it were next to all the manifestations of myself under that kind of an influence of 'I' ...being present to all my manifestations. That

what is the manifestation of the form disappears and becomes invisible and that what will be left to see or to become aware of, is Anulios or is for me my Magnetic Center or is then the road to my conscience.

This is the relationship between the two. It comes from the conscious wishing to have a consciousness. It comes then from the consciousness helping the conscience to maintain itself in the proper place and the shift of gravity from that what is selfish ...now becomes the shift towards that linking up with whatever the conscience is towards God. This is the three points which then become important in the life of man: are his Magnetic Center, his 'I', and God himself. And it is this Triangle which is represented by the three bodies of man as he develops and where he wishes by means of work on himself to reach a certain state of that unity so that at the proper time, and no one knows that proper time because that is already a time which is timeless. That is, why we don't know; we will only know by living in infinity. We will only know at the moment of our physical death. Perhaps even then, not entirely, but at least there will be an indication during the period of a Kesdjianian existence. That then gradually becomes apparent that what is the time in timelessness. That the three bodies of man should fuse in one and when this oneness has been accomplished then that what is man on Earth has disappeared., In the place of man, in the place of all men. In the place of all the lives of man on Earth. In the place of all the forms which now walk around. In the place of all the lives which are snow being contained as in prison. That what can become reality is the totality of such life flowing going together in fusion when that what is this form has been understood for whatever the value was.

It is not the neglect of the physical body. It's The proper placing of it in relation to that what is needed for the maintenance of it for the purpose of growing away from Earth and for the purpose of becoming free. It's not a question of prematurity. Its not a question first of attending to obtaining the third rule of objective morality. The first one is the first with which a man was born as a little baby. The second was his developing ment that something which became for him, believe either his intellect or his feeling is not quite clear what takes place in a baby when it starts to grow. But its true, that as soon as the eyes are open there is already a little bit of an intelligence ectual develop-

ment
ing when that what starts to form him is really in the development of man his ordinary in the sense of an ordinary symbol for man, is his soul and is his (heart). That is his mental function and his feeling function. Much later the si-do of man starts to develop which is, of course, his sexual capacity.

What takes place in a man when he starts to Work? When he really starts to consider the possibility of inner life growing. When he really has a desire that it aught to grow and not at the expense of his ordinary Earthly existence. But by simply understanding what it is for them in satisfying such demands. And whatever there is as a responsibility that one gradually prepares oneself for the loosening up of that what becomes for him his emotional state...as freedom from his body. That is why we talk so many times about the possibility of an emotional language which can then exist without ~~any~~ aid ~~from~~ the body and that the body should be put in its proper place of just functioning as a house to contain organs and that ~~not~~ even too much discussion about what also takes place through the mouth of a man need not always be in the presence of the development of one's emotion. That is really the kind of an aim that could satisfy a person when he looks for the possibility of development of having a rule or a regulation for himself in the form of his conscience and its at that time such a man has to listen and when he is in that kind of a silence of wishing to listen then it's possible that God speaks to him through his conscience. It's so necessary, when one works that you consider yourself from time to time. That you really look and see what is it that you take account. How did I spend the day? What is it that I plan for tomorrow ? What am I now? Where is my level of being? What has happened to the day? What was taking place automatically without even my knowledge? Where was I? To what extent was I really alive? Or to what extent was I just forced to react? It's that problem that faces man in that second period I call it being the first and the second realization or rather after the second realization going on to the third, that he has to face himself in relation to the way he spends his time, his energy, his desire of actually utilizing that what has been given or if he doesnt want to believe it has been given, then at least he finds himself with and after having satisfied ordinary rules of his ordinary physical body that then he

is ready to start to feed his emotions and his emotions have to be freed FROM his body. And that is a tremendous problem and this is what we mean by the word impartiality. Because we don't understand that we are human beings practically like twins as far as feeling and physical body is concerned. Siamese twins. We are still connected and the operation to separate them is a dangerous one and it does not guarantee only that both will live (?) . But the attempt has to be made and how it can be made is by trying to become free from the reactions in man as a result of anything that happens to be on the outside and starts to effect him.

If one could have just a little pause between that what is actively engaging him and which effects him at a certain place at a certain point of time. That he allows himself a little consideration before he starts to act and it is at that time that something takes place in him in which he reforms and reshapes his forces and then wishes to send them in the direction of which formerly would have been reaction but now will become an activity on his part directed by what whatever his understanding may be at that time. This is really how man starts to grow. He collects data about himself and it becomes more and more absolute. It's feeding his I. His 'I' is growing. And nowhe wants to try at times to see how much there is of that kind ofconsciousness. And having this now in mind and having a little knowledge and knowing in what direction it ought to go, he sees himself being effected by the outside world and reacting constantly and very seldom being able to say that this is what he did independently of what someone else told him to do or whatever he may have read.

The developing of that kind of a trait in ones character is simply that what is now loosening up at which there is a pause but its indicated by the breath of a man. There is a change of direction between inhalation and exhalation. There is a little bit of a threshold when that one activity in one direction goes over and changes in time to become an exhalation. It is that way by which mechanicality changes for a moment into an objective attempt. It is the calling (?) of that what is mechanical to a halt and tell it to stop. It is there at such a time one goes across the threshold into the possibility of an objective life even if for one moment

there is a control and there is a decision...now one can go ahead. I will lose myself with the exhalation as an ordinary process. I will lose myself in the activity but at times, again, and again in such activity I can recall the initial effort made so that I'm not constantly reacting and not going on like a chicken without a head.

I want a head. I want a consciousness. I want a conscience. I want to develop. I want to become a man. I want to be a man not only physically but also innerly. I also want to be a man with a brain which functions impartially and which collects facts and can place them and has a valuater...and can at times behave as if it's all-knowing, like God is. This is the reason we come. This is the reason we talk. (What is it?) This is the reason we come to talk about these kind of things. When this is understood, all other things will be added. If there is a wish where you see the necessity for development of your inner life then you will want to know how and its easy enough to tell in a few words how, but its not important to repeat all the time the question of observation, etc. etc. One, is the cardinal point is first to have a wish for the development of something, because I know I'm not there as yet. And I have to overcome the difficulties of my life and I have to meet conditions as obstacles and I don't want to run away from them because if I do, I'm not a man. I want to grow up in the image of God. I say sometimes...and I don't really know and it sounds blasphemous some times when I say it, but in the image of something I believe in. I can say I create 'I' as something that is that what I wish to become and for that I now give this 'I' attributes which I believe cound become objective and the 'I' will know what to sift out and what gradually says it will stay.

And this now is not right because it's too subjective a feeling. When this kind of a thing starts to work in you, that is when there is some kind of an openness and you say I wish to find out what is my inner life. Then you come home and you sit and you think and you consider it and you say what to do now? And how is it tomorrow and how will I be bound and be caught and identified and what can I do in order to prevent that and I say first pray, because there is something that

you have to know. You have to ask for guidance and perhaps it can be given and perhaps you are on your own. Perhaps you know that the next morning will come and one of the requirements is to announce to yourself that you are alive and that you are opening a window in order to let eternity come in...Whatever it is that you want to use as a symbol for yourself, ~~not only after you get out of bed,~~ with life. Don't slouch...don't lie there too long ...so-called thinking. Considering and feeling sorry for yourself because life is not yet the way you think it ought to be and that is exactly a kind of one's selfishness. How do you know what it ought to be? What do you know about objectivity? What do you know about non-mechanicality when you are 100% mechanical? What is this question of that I am a machine...~~and~~ that I know what it is to be a man? How can a machine or a computer even think about the possibility of what a man could be? Why are there too many mistakes even of that psychological kind in a computer? Why is it so difficult in our present life to live with computers...because they kill within one that desire of life. This kind of a wish to decide certain things for oneself...sometimes in the wish to build something like a very small something that is your own.

You can, maybe, live in it but you can look at it. Whatever it is that you can make with your hands. Whatever you can do with tilling the soil in order to see what takes place in ~~Magnetic Center~~ Mother Nature even. Allowing life to grow when you can attend to it. What will grow in you if you take care of yourself in such a way that that what is planted as a seed of objectivity can flower out to the rest of the world in the fruits of your behavior so that then you as a man have a will. in order to be able to do...not only to think in the right way, not only to feel in an emotional ~~way~~ sense but to be able to do at anytime that what has to be done in accordance with your understanding of the totality of all forces. ~~They~~ need to be understood before making a decision ...you will have to show your will how to execute that what is your consciousness and your conscience. When you can live that way, when you can actually take a little bit of that with you and when in remembering it you start to tremble a little because what will you do with it all? What is it that is already a little too big or that what makes you fearful? Its,

of course, your life because you don't know what you will uncover and you don't know how fearful it might be. And what is (?) that you have to consider the truth and nothing but the truth and the acceptance of that and where will you get the strength to be able to live through it when things are shown to you which you don't like at all. But one will loose ones appetite for ordinary things and maybe its a little difficult when you read "All and Everything". And there it is your life. "All and Everything". And you see your life and maybe its difficult to close the book and at times perhaps you have to because too much is too much. But if you continue to live and you continue to attend to ordinary things...if gradually there is a semblance of a balance within your unconscious state, something will become apparant because life will not allow it to be covered up eternally.

I hope to see you next week. Good night everybody.

Trans: Kathy Nichols
8/69

Proof: M. Nagle

M Keck
7/79